A GLIMPS OF THE KING of GLORY; On his Throne of Grace;

OR,

A Treatiſe on 2 Cor. 3. 18. diſcoverivg the Throne of Grace in Goſpel-Adminiſtrations, and the transforming efficacy of that Glory.

By T. F.

For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts to give the light of the knowledg of the Glory of God, in the face of Jeſus Chriſt; but we have this treaſure in earthen Veſſels, that the excellency of the power may be of God, and not of us, 2 Cor. 4. 6, 7. Read alſo *Iſa.* 40. 10, 11.

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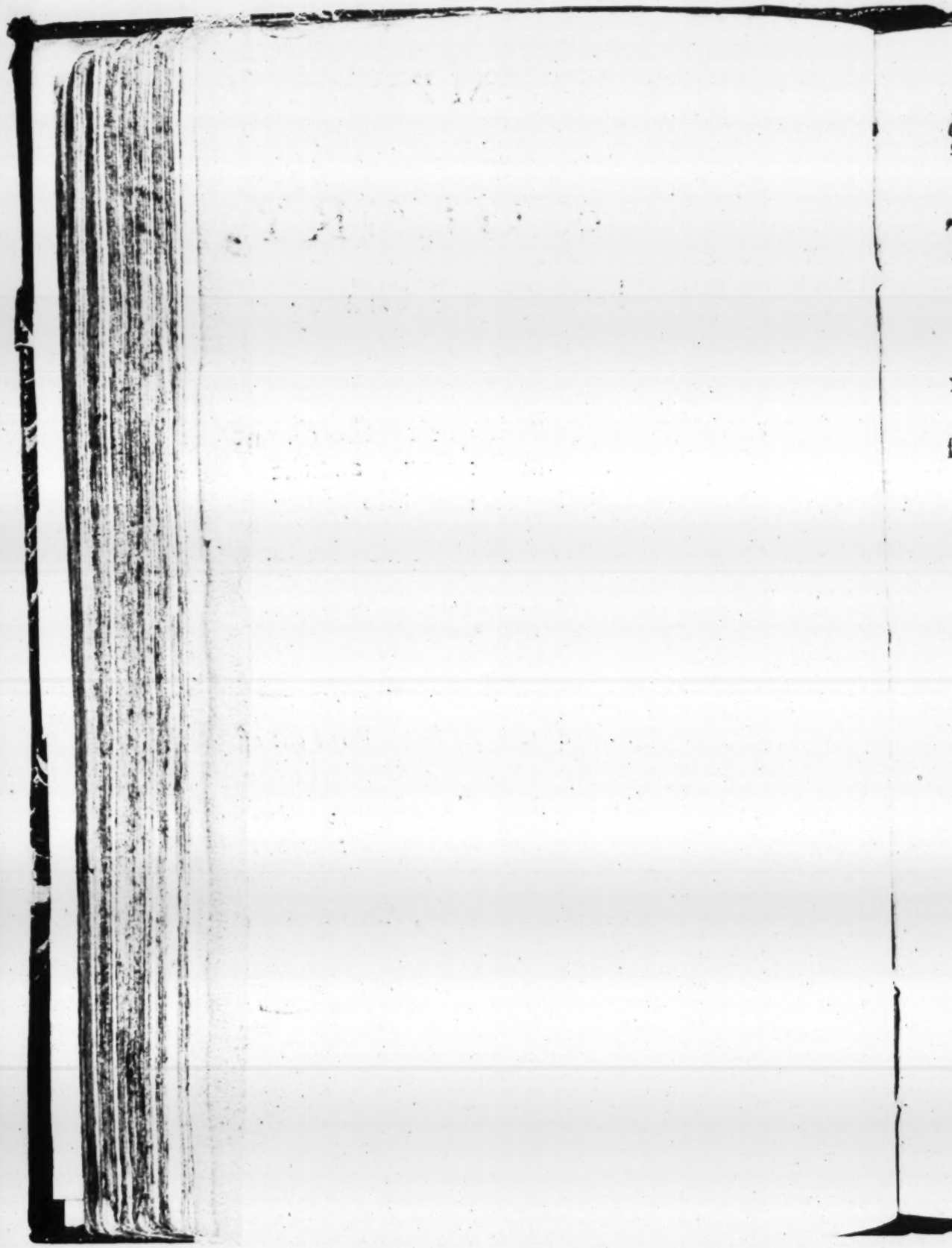

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1. Its not without Ordinances, but in the glaſs of Ordinances.
2. Its not in legal Adminiſtrations, but Evangelical.
3. Its not theſe Ordinances any way diſpenſed, but orderly diſpenſed.

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2. The

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Use 2. Tryal whether that manifestation we are under,

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Uſe 5.

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1. That we purſue the Ordinances entirely and evangelically diſpenſed.
2. That we purſue the Lord and his glory therein.

Ob. From the doubts and dangers do way-lay us.

Anſ. In three particulars.

1. The honour of *God*, the good of our own Souls muſt determine the caſe.
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Uſe. 2. *T*ryal as to the Act of our beholding.

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2. How prevalent is it in taking off thine eye from other objects and occaſions.
3. How powerful is it to draw you on through doing and ſuffering.

Uſe 3. Exhortation to look up for your own and *Sions* ſake.

1. Be ſure you fix on this object.
2. Be ſure ye look unto him in his own way.
3. Be ſure you do it at this day.

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Uſe 1.

Use 1. Instruction, 1. What to think of your ca
if there be no such change.

2. That we pursue this design of a through
change, and manifest it to the glory of Go

Use 2. Tryal as to the sincerity and suitableness o
it.

1. What is the means and method of our change

2. What is changed, and into what.

3. What glory is in it, and what encreases of it

Use 3. Encouragement to such as experience this

1. It argues the change of Gods countenance
and carriage towards you.

2. You are now fit for any change, even the
great and last change.

3. You shall never want comfort or cause o
rejoycing.

Uses of the last Doctrin, by way of instruction an
consolation

1. You are led up to the spring head of all you
power, and let see the spring of all your mo
tions.

2. The Caracter of this spirit and carriage
his workings.

3. How to judge of them that neglect and op
pose this spirit.

4. That we diligently wait for, and wait o
the spi it of the Lord upon all occasion.

5. That we ascribe all to the spirit of the Lo
in some measure answerably.

2 Cor. 3. 18.

But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the spirit of the Lord.

HERE we have a remarkable instance of the transcendent glory, & transforming efficacy of the gospel-administration: the law of works was altogether dark and dead, in regard of any saving light and life to us in our lapsed estate: the legal administration of the

new Covenant was but dark and dead in comparison of the Evangelical.

1. You have the object, which thus excels; it is the uncovered glory of gospel-grace displayed in the Lord Jesus. *Moses* had a Veile on his face, so hath not Jesus.

DOCT.

There is a surpassing excellency in gospel-glory; in the gospel-day the branch of the Lord is not only beautiful, but glorious, *Isai.* 4. 2.

2. You have the medium by which this glory shines to us, *viz.* the administrations of the gospel; these are compared to a glass, it is a Looking-glass, by which we have a clear and lively representation of unseen things, the veile of legal rites being done away.

DOCT.

Evangelical ordinances Evangelically dispensed, are the means by which the glory of the Lord doth shine unto us; the plain and pure administrations of the gospel do as in a glass set out to us the glory of spiritual objects.

3. You have the persons to whom this glory is revealed; they are believers, beholding in this glass the veile being done off their hearts. We all, not *Paul* only; yet only we, not all

but believers; nor they alway", but beholding or believing.

DOCT.

*B*elievers in the exerciſe of their Faith, behold this glory, they muſt have ſuch an eye, and make this uſe of it, who ſee this ſight.

4. You have the transforming efficacy as the tranſcendent excellency of this object, thus beheld; you are changed into the ſame Image; the glory beheld, puts a glory upon the beholder, a better glory than was upon *Moſes* his face; grace is glory, a crowned glory.

DOCT.

Where is a beholding of the glory of the Lord? there is a changing into the ſame Image.

5. *B*y whom all this is effected, it is by the ſpirit of the Lord; he doth all this, and doth it like himſelf.

DOCT.

It is the ſpirit of the Lord that is the great Agent herein, who acts like himſelf in it.

Of theſe Doctrines in their order by way of explication, before I ſpeak of any of them by way of application.

Of the Firſt,

1. There is a tranſcendent excellency in

Goſpel-glory, where it appears ſavingly.

1. What this glory is?

2. The tranſcendency of it.

1. What is this glory? the *Lords* manifeſtation of himſelf in Jeſus, in a way of grace, under the *Goſpel*-diſpenſation; in a ſaving manner; this is the object: glory here, and glory hereafter is the object believers behold: and no leſs than the glory of the *Lord*, which ſurpaſſeth the glory of the world.

1. Its not his eſſential, but his declarative glory we ſpeak of; that light he is, that glory he dwells in is incomprehenſible, yea inacceſſible, 1 *Tim.* 6.16 by glory here is meant his name, or that which he is pleaſed to make known of himſelf: his name is his glory, as you may ſee, *Exod.* 33.18. compared with 34.5.6. what *Moſes* calls ſhewing of the glory of the *Lord*, *God* calls proclaiming his name: no man can approach unto his eſſential glory, no man hath ſeen nor can ſee it; it is himſelf believers do behold, but it is according as he is pleaſed to manifeſt himſelf, which is glorioufly.

2. Its not his glory any other way than in the *Lord* Jeſus, and he is the brightneſs of the Fathers glory, *Heb.* 1.3. this only begotten, who is in the boſome of the Father declares him, Joh. 1.18. as mean as Chriſt was, and as meanly as men look on him: all diſcoveries of *God*, an-

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dealings with men are by him. O how wonderfully do his natures, offices, and estates display the glory of the *Lord* ! men say there is no form in him, but its because they know him after the flesh.

3. Its not his glory in a way of justice, but in a way of grace, *Exod.* 33. 18, 19. *Moses* beseecheth the *Lord* to shew him his glory; the *Lord* knew what he meant, and answers, *that he will make all his goodness to pass before him*, so that his goodness is his glory. all the attributes of *God* working in a way of justice, are his glory also, *Num* 14. 21. *and the Lord Jesus is the administrator thereof, for all judgment is committed to the Son*, Joh. 5. 22. but he is pleased to reckon it his greatest glory to act all his attributes in a way of grace, *this it is that must reign by Jesus Christ our Lord*, Rom. 5 21. if he account his glory, sure we should also, who have the benefit, yea such benefit thereby, *Prov.* 25 2.

4. Its not as manifested under the law, but under the gospel-dispensation, less of this glory shone forth of old, now he hath given the light of the knowledg of the glory of *God* in the face of Christ, 2*Cor.* 4. 6 though the tender mercy of our *God* the day-spring from on high hath visited us; the shadows are fled away, and the sun of righteousness is risen; yea the light of the gospel-day is as the light of seaven days: clearer light and warmer love in gospel-days.

5. Its

5. Its not as he appears in common to all, but peculiarly to ſome, there is a general appearance to all the glory of the Lord ſhall be revealed, and *all fleſh ſhall ſee it together*, Iſa. 40. 5. all have ſuch diſcoveries as ſerve to leave them inexcuſable; thou would not uſe the means thou mighteſt have, nor do what thou migheſt do; there is a ſpecial appearance of this glory to men, where he hath an eternal purpoſe of grace: ſuch the Lord reveals his grace and kindneſs unto in ſuch a manner as ſhall wholly overcome, and everlaſtingly engage them, *Tit.* 2. 11, 12. 3, 4, 5. O bleſſed day, when he appears like himſelf, and ſets forth all his perfections in his acts of grace on us, and work of grace in us after a ſaving manner.

2. The tranſcendency of this glory, when the ſoul is in the cleft of the Rock, Jeſus Chriſt: and the Lord paſſeth by, proclaiming his name, the Lord, the Lord God, merciful and gracious, long ſuffering and abundant in goodneſs & truth, keeping mercy for thouſands forgiving iniquity, and tranſgreſſion & ſin: when grace ſits in ſtate, upon its Throne, rides in triumph: all the attributes of God, even grace it ſelf being active in a way of juſtice, are dreadfully glorious; as is found by thoſe that periſh from under the goſpel; the goſpel, where it prevailes not by all its offers and invitations, ſinks the ſoul deeper into Hell

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and heats the Furnice ſeven times hotter. So all the attributes of God, even juſtice it ſelf, being active in a way of grace, muſt needs be comfortably glorious.

1. His ſoveraignty, *Exod.* 33. 19. *Rom.* 9. 15. what was ſpoken to *Moſes* concerning *Iſrael* in that caſe, is by *Paul* applyed to all the Elect. *I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion*: here is ſoveraignty acting gloriouſly in a way of grace; the abſolute ſoveraignty of *God* whereby he may do what he will about the eternal ſtate of man, is very glorious: O how much then muſt his glory be, when he puts it forth in a way of grace! *ſhewing mercy on whom he will, and only becauſe he will.* Lord thou might have paſſed by all men, as well as the Devils; why doſt thou paſs by the moſt of men, but that thy grace may ſhine out with luſtre in the few thou doſt chooſe; why me and not another, ſaith the ſoul? and it may anſwer it ſelf as Chriſt did; *even ſo Father, for ſo it ſeemeth good in thy ſight*: who can declare the glory of the *Lord* in his electing grace? who is a *God* like unto thee, and doth as thou do'ſt? and as it is with an Elect Soul, ſo is it with a ſelect people, *the Lord doth ſingle them out and ſpare them*, as he did *Iſrael* in the fore-

cited place, meerly by an act of soveraign grace or (as it were) by prerogative, Amen in our case.

2. His power, *Eph.* 1. 19, 20. It is exceeding greatness of his power, that the Lord puts forth toward them, who believe: *viz.* the power, which raised Christ from the dead, which was the greatest act of power that ever was. Here is power doing what it can in a way of grace for believers, what cannot almighty power do? and what can be done shall be done for a believers good, God hath glorifyed his power in many wonderful works, but in this his power must glorify his grace and make it most illustrious; how great is thy power, and grace and glory O Lord in that day of thy power *Psal.* 110. 3. And in the day of our suffering, *Col.* 1. 11. Yea in the day of our sinning, *Num.* 14 17, 18. And O that his power may be great in a way of grace at this day. Surely under the gospel and now when the Lord is returning the Captivity of his People, we may expect as powerful Acts of Soveraign grace as the Church did of old.

3. His bounty, he glorifyes his bounty in a way of grace, that he may shew forth his glory the more, *Eph.* 3. 16. 19. according to his riches in glory he grants us to know the love of Christ

Chriſt, which paſſeth knowledg, that we may be filled with all the fulneſs of God, he in whom all fulneſs dwells, gives ſuch things in ſuch manner and meaſure as becomes himſelf: as *Aranauh* gave all like a king, ſo he like a God, he forgives abundantly above our thoughts and ways, as the Heavens are above the Earth, *Iſa.* 55. 7, 8. *Mar.* 2. 5 He pardons firſt and that unasked. *Cæſar* got him more glory by pardoning than conquering: the glory of our God is in conquering by pardoning, it is to him for a name and everlaſting ſign, that ſhall not be cut off, *Iſa.* 55. 13.

4. His fidelity, *Jer.* 9. 24. He exerciſeth and delighteth in loving kindneſs, judgement and righteouſneſs: and we may glory that we underſtand and know him.

When he threatens, the threatning may be reverſed, but the gifts and calling of God are without repentance, *Rom.* 11. 29.

This covenant of grace is unalterable, in all Gods words he is as good as he ſaith, and in all his works as good he ſeems, he is now as good as he was, and better than we can believe.

O what tranſcendent glory is in the goſpel this way, did the Lord but open it to you.

5. His

5. His compaſſion; compaſſion fetcheth an Argument from infirmity and miſery: working in a way of grace, it chooſeth for its object ſinners as ſinners. Hoſ. 11. 8, 9. *He will not deſtroy* Ephraim *becauſe he is God and not man, Ephraim* had gon far in ſin, and was far gone towards deſtruction, *Mich.* 7. 18. 19. *Who is a God like unto thee*, in having compaſſion, in paſſing by and ſubduing ſin? *A God full of compaſſion*, Pſalm 78. 38. His kindneſs doth fully appear this way under the Goſpel, *Titus* 3. 3, 4, 5. O the bleeding heart and weeping eyes over *Jeruſalem*, that had ſinned out her day and was about to ſlay her Saviour.

6. His wiſdom, he abounds with mercy, *Eph.* 2. 4. Yet in all wiſdom and prudence, *Eph.* 1. 8. Not only underſtanding all circumſtances fully, but ordering them moſt wiſely, a myſterious glorious wiſdom, contriving the thing, the way, all means and circumſtances, ſo as may beſt conduce to the good of his Elect and the glory of his Name *Paul* is aſtoniſhed with the glory of his wiſdom, working in a way of grace concerning *Iſrael*, Rom. 11. 33. *O the depth of the riches both of the wiſdom and knowledg of God!* For as it is wonderful in the main deſign, ſo in every particular caſe; he doth every thing about thee in ſuch place and ſeaſon as ſhews his glory, and renders all beautiful.

7. His

7. His holyneſs, he is glorious in holyneſs, *Exod.* 15. 11. He is lovely in the eyes of his people for his holyneſs ſake, and they may approach his holyneſs on the throne of Grace and behold him, that they may be transformed into the ſame Image; his holyneſs under the goſpel is no leſs pure, but more gracious and ſo more glorious. Oh the amiable aſpect of holyneſs now! Oh the ſweet power thereof to attract and alter ſouls, you may not flee from the glory of his holyneſs, ye poor ſouls, who labour under the ſenſe of your unholyneſs: for his grace hath appeared to teach, and you may approach to learn, how to *deny ungodlineſs and worldly luſts, live righteouſly, ſoberly and godly in this preſent world*, *Tit.* 2. 11, 12 You want Jeſus Chriſt to be righteouſneſs for juſtification and ſanctification alſo: you may not be afraid of him, but come to have him made over to you and your ſelves made like him.

8. Yea he doth glorify his juſtice in a way of grace, the glory of his juſtice ſhines forth in his grace, not only to maintain the glory of his juſtice, but to magnify his juſtice; but eſpecially his grace, *Rom* 3. 24, 25. Whom God hath ſet *forth to be a propitiation through faith in his blood to declare his righteouſneſs for the remiſſion of ſins, that are paſt through the forbearance of God*, to declare I ſay, at this time his

righteousness: that he might be just, and the justifyer of him, which beleiveth on Jesus. His justice is declared in our justification. Lord that thou shouldest take such a course as to satisfie thy justice at once in thy son, which would alway have been satisfying, never satisfyed in us, that mercy should not only rejoyce against judgement, as having got the victory: but that justice should willingly (because legally) acquit the believer, and serve the design of mercy in the way of the gospel, *Jam.* 2. 13. 1 *John.* 1. 9. For if we confess our sins, he is not only merciful but faithful, and just to forgive them, Lord *God*, that the severity of thy justice should take place on the Vessels of wrath, that thy grace might be the more magnifyed on the Vessels of mercy! O what glory is here! who but must admire and adore?

Thus you see that as there is a glory in all the attributes of *God* in all their actings, yea in them as acting in a way *of* justice (for there is do darkness in him, when there is darkness about him): so there is a transcendent glory in his attributes acting in a way of grace especially as the gospel displayes it.

2. Evangelical Ordinances Evangelically dispensed, are the means by which this glory of the Lord doth shine unto us.

1.

1. I ſhall labour to clear the terms.
2. The thing it ſelf.

1. To clear the terms.

1. Its not without Ordinances, but in the glaſs of Ordinances that this glory appears to us, in Heaven we ſhall ſee face to face without Ordinances, but now in a glaſs darkly, 1*Cor.* 13. 12. Indeed the way of ordinances is only ſuitable to our ſtate of infirmity, and that life of faith we live here, as the ſight of his eſſential glory cannot be endured by the creature at all, ſo neither of his heavenly glory here, *Exod.* 33. 21, 22, 23. In our preſent condition an immediate ſight of this tranſcendent glory of the Lord would kill us. Neither can we expect it to be otherwiſe whil'ſt we are in the body, or till this vile body be changed and made like his glorious body. Therefore (if we obſerve) the beſt ſtate of the Church in this world, prophecyed of; is not without the Ordinances: and ſo much is plain in the prophecyes, if they were inſtanced in, we wait for his Kingdom in the diſpenſation of his Ordinances according to the ſimplicity and purity of the Primitive times, and according to the peace and power promiſed to the Church in the laſt times: but not to enjoy and ſerve him without Ordinances untill we be without the body, or without infirmity.

2. Its

2. Its not in legal adm niſtrations but Evangelical, they had the glory under the Law, *Rom.* 9. 4. And that glory of the Lord in thoſe Ordinances was great: yet the way of the Lords appearing was more puerile, carnal and beggarly, as he is pleaſed himſelf to ſpeak, but the goſpel adminiſtrations are ſtyled glorious and exceed in glory, 2 *Cor.* 3. 9, 10 The darkneſs of ſuch outward pompous Ordinances is paſt away, that the true light of ſpiritual objects may ſhine forth, 1 *John* 2. 8. This is our great priviledg, we have leſs of worldly glory, but more of ſpiritual, the face of God in Chriſt, which is the object, doth approach neater: and the Ordinances which are the *medium*, do better repreſent the ſame to us, under the goſpel.

3. Its not theſe Ordinances any way diſpenſed, but orderly diſpen ed, when they are held out in their native ſimplicity, purity and plainneſs, when the Ordinances are managed like themſelves, and God manifeſts himſelf like himſelf, all is full of glory: when the Ordinances are eclipſed with humain inventions and impoſitions, their glory is darkned, no additions nor dimunitions.

Alſo when they are foyled with mens paſſions and polltions, then the Communion is leavened, and God is eſtranged, *Phil.* 1. 15, 16. 1 *Cor.* 5. 6, 7, 8, 2 *Cor.* 6. 14, 15, 16, 17, 18.

Yea

Yea not only when this glaſs is ſoyled, but when it is painted with our own fancyes, our own imagination of the things, and affectation of words hinder the light of this glory ſhining into us, as the paint of the glaſs doth the light ſhining into our houſes, 1 *Cor.* 1. 17. Yet I muſt ſay God is not limited, times and caſes differ much, God hath wonderfully appeared in very corrupt times, but it is not ſo when God is calling his Church into a purer ſtate, in this laſt century and preſent ſcene of affairs, God hath more enlightned, enlarged and engaged his people, *His Tabernacle and abode ſhall be among men, and his glory ſhall ariſe yet higher upon* Jeruſalem, *Rev.* 21. 3. *Iſa.* 60. 1, 2, 7, 19.

2. To clear the thing by inſtances, I ſhall inſtance in the ſeveral Ordinances of the Goſpel, and hint at the glory, ſhines in this glaſs, as a Prophecy, *That Kings of the Earth ſhall ſing in the wayes of the Lord, for great is the glory of the Lord*, Pſalm 138. 5 Indeed under the Goſpel it is beyond expreſſion; yea, conception, 1 *Cor.* 2. 9.

1. The word read and preached in this glaſs, there is ſuch a lively repreſentation of God, and all the things of God, as is not to be found in all his works of Creation and Providence, there is a Line of God in theſe things wherein we may read ſomthing of him, and a Language

alſo of God in them, by which we may hear him ſpeaking: but not comparable to the lines of the Word and Language of his ſpirit there, *Pſa.* 19. 3, 4, 7. How much more now under the goſpel, when their *ſound is gone into all the Earth, and their words unto the ends of the World*, Rom. 10. 18. *Paul's* Miniſtry according to the diſpenſation of God, was given him, to fulfill the word of *God*: even the myſtery, which hath been hid from Ages and from generations, but now is made manifeſt to his Saints: to whom *God* would make known what is the riches of the glory of this miſtery among the *Gentiles*, Col. 1. 25, 26, 27. You muſt take a long, when theſe Ordinances are managed according to God and owned by him, then are they ful of glory and virtue, when the moſt mighty girds his ſword upon his thigh, with his glory and majeſty: and in his majeſty rides proſperouſly, *Pſa.* 45. 3, 4. When he ſits on his white Horſe, hath his Crown ſet on his head, takes his bowe into his hand and ſhoots his arrows into mens hearts, *ſo goes forth conquering, and to conquer*, Revel. 6. 2. Then is there a ſurpaſſing glory in every line and a glorious voice in every word of the goſpel.

2. The Communion of Saints in general and in ſpecial, we take the Church both in its Catholick and Congregational capacity, as the Apoſtle

poſtle doth, *Eph.* 2. 21, 22. In both reſpects it is an habitation, a temple of God: if we have not a due reſpect, to it in both capacities things do not well, look not well either way, you have peculiar opportunity and engagement to exert and expreſs your graces and gifts in your particular relation, but they muſt flow and ſhine out, to all in your publick relation: then doth the Lord dwell in his houſe and fill his temple, how amiable then are thy tabernacles O God, to a *David*, yea, how goodly are thy tents to a very *Balaam*! he will fill his houſe with glory, the glory of this latter houſe ſhall be greater than of the former, *Hag* 2 7.9. *Solomons* temple not ſo glorious, yee are come to Mount *Zion*, and unto the Citty of the living God, the Heavenly *Jeruſalem*, and to an innumerable company of *Angels*, to the generall aſſembly and Church of the firſt born, which are written in Heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the Mediator of the new covenant, and to the blood of ſprinking, that ſpeaketh better things than that of *Abel*, Heb: 12. 22, 23. 24.

Here is a glorious Communion indeed, then Viſible in its particular Socyeties of Goſpell Conſtitution and Converſation, as a Citty on a Hill. How glorioufly Viſible,

and visibly glorious, when this Mountain shall be set on the top of the Mountains, and *Jerusalem* shall be a praise in the Earth in regard of its pure populous and peaceable state in these last days. Its such a resemblance of Heaven, that we can scarce tell whether to fix that state of the Church on the stage of this Earth, or on the shore of Eternity.

3. The Officers and order of his house, when the Officers of Christ are cloathed with his righteousness and salvation, the least of them in the kingdom of the gospel is more truly great and spiritually honourable than *Aaron* in all his glory, when they come in his spirit and name, being so received also, their very feet are beautiful on the Mountains, *Rom.* 10. 15. Methinks in the glass of the gospel-ministry, leading their people by doctrine an example, going in and out before them, visiting and watching over them, feeding the Lambs and Sheep, we have a lively representation of the Lord Jesus, who feeds his flock like a Shepherd, when God gives pastors after his own heart, they are little Emblems of that great and good Shepherd. As to order, when every one observes his place, and walks orderly, the Churches are beautiful, yet terrible, *Cant.* 6. 10. Order the staff of beauty, Unity the staff of bands, *Zech.* 11. 6. O make sure you have these two staves, the An-

gelical

gelical order and harmony is set out in this Evangelical; and is a comely sight, a joyful hearing to others, *Psal.* 133. 1. *Col.* 2. 5. An orderly officiousness with an harmonious Unity in the Church is a heaven upon earth.

4. The Sabbath and other opportunities, when the Sabbath is not made common by neglect of solemn preparation, nor by thinking our own thoughts, speaking our own words, doing our own actions: but is kept holy according to the special occasion, in spiritual exercises, to a gospel rest and rejoycing: we have some signal fore-sights and fore-tastes of the everlasting Sabbatism. As thou art in the spirit on the Lords day, so hast thou the visions of God, *Rev.* 1. 10. Here the glass too doth lively represent the glory of the Lord: the first day Sabbath holding out the perfection of the gospel Sabbath, and the type of the heavenly Sabbath.

O the blessed rest from the yoke of bondage which the Lord Jesus gives to us, and we find in him now, where he causeth his flock to rest at noon, if we enter into his rest! O what a happy rest shall it then be, when we shall neither have these inward distempers, nor outward temptations to disquiet us: when we shall rest from our labours, and in his bosome for ever. As to other opportunities sanctified according

to the occasion: though a day of fasting & prayer; if it be such a one as God hath chosen, and we carry in it as we should: the dishonour and displeasure of God may lead the van, but the glory of the Lord shall be thy reward, *Isa.* 58.8. *But* then we must call the Sabbath a delight, the holy of the Lord honourable and honour him *v.*13.

5. The assemblies and censures of the Church being dispensed according to the gospel, do as in a glass display the glory of the Lord, these are put together and described, *Mat.* 18.15. to 21, If it be in the name of Christ that the Church be gathered together though by the providence of God they be reduced to two or three, yet wherever they meet, he is in the midst of them, the Lord Jesus himself is their glory in the midst of them, if ye come as you should, you come not only to an innumerable company of Angls, to the general assembly and Church of the first born which are written in heaven, but to Jesus the Mediator of the new Covenant, *Heb.* 12. 22, 23, 24. O what a meeting is here, it doth come so nigh heaven and doth so fully resemble it, that we can scarce tell whether the Apostle speak of the Church-assembly in its perfection under the gospel or in glory. if *Jacob* was so affected at *Bethel* how much more should we be affected here? *Ps.* 89.6,7. God is greatly to be reverenced in the assembly of his Saints.

This is not all, for here is Gods throne, yea, tribunal on Earth, *Jer.* 17. 12. *A* glorious high throne from the beginning is the place of our ſanctuary, his glory ſhines not but lets in this reſpect now under the goſpel, for Chriſt hath his throne erected in the midſt of the Church-aſſemblies, *Rev.* 4. 6. *As* its a throne of grace to diſpence favours, ſo its a tribunal of juſtice to diſpenſe cenſures, there are the thrones of judgement, *Pſal.* 122. 5. Chriſt rules and judges the world in and by his Church, what is done there according to him is done in heaven, ſo what is undone when the Church meets and acts in the name of our Lord Jeſus Chriſt, the power of our Lord Jeſus Chriſt is with them, 1 *Cor.* 5 4. O how dreadful is their higheſt Cenſure, next to that great and laſt ſentence.

6. The Churches prayers and praiſes, when the meaneſt Saint falls on his knees, climb's up *Jacob's* ladder, is with God in the Mount; O the glory and the power alſo! it may be there is more in the prayers of his Prophets, *Gen.* 20 7. How much more when their prayers are joyned and aſcend as incenſe: or rather, when that ſweet incenſe goes therewith, offer'd in the Golden Cenſer, on the Golden Altar, *Revelations* 8. 3. The glory of the Lord appears in the effects of theſe prayers, which are powerful, *Revelations* 11. 5. 6. The Churches head

in

in Heaven, his ſpirit in his Church governs all; as this ſpirit in the wheels moves, all follows, every thing is carryed with the ſway of the faith and prayers of the Church.

As God hears your prayers, ſo he inhabits the praiſes of *Iſrael* in the mid'ſt of his brethren, his Church, he ſings praiſe, *Heb.* 2. 12. *to joyn with him in that work, is the conſtant buſineſs of all the Inhabitants of* Zion, Pſal. 84. 4. Jeſus Chriſt rejoyceth over you, you rejoyce in him; the whole book of Canticles almoſt ſpent in mutual praiſes: the Church ſings her *Hoſannaes* to the Lamb, her Halelujahs to him that ſits on the Throne: as the Church with her Officers hath her golden Vials full of Odours, which are the prayers of the Saints, ſo they have their harps in their hands, and a new ſong in their mouths, joyning with the Angels about the Throne, and ſaying with aloud voice *worthy is the Lamb that was ſlain to receive power and riches, and wiſdom and ſtrength, and honour and glory, and bleſſing*, Rev. 5. 8, 9, 10, 11. may you not here, as in a glaſs ſee the glory of the Lord, and how it is ſhewed forth in the other world.

7. And laſtly, the glory of the Lord is ſet forth as in a glaſs, by the ſealing Ordinances adminiſtred according to the Goſpel. In Baptiſm we have both the blood of Expiation, and the ſpirit of Regeneration, 1 *Cor.* 6. 11. *Tit.* 3, 4.

3, 4. to the 8th. *as there is washing in his name, so a putting of his name and comliness upon us*, Mat. 28. 19. Ezek. 16. 8 9. 14. baptizing in his name, shews and seals our justification and sanctification: baptizing into his name our adoption and inheritance; much of the glory is hid, of the good is hindered for want of the right administration and consideration of this Ordinance. As to the Lords supper there grace is most resplendent and triumphant; the remembrance of our beloved, and the representation of the greatest act of his love, *Joh.* 15. 13. there are priviledges and promises of the New Testament in his blood: yea, there you have a Feast, the maker and Master whereof is the Lord of Hosts, *Isa.* 25 6. the occasion and design whereof, is to solemnize the Marriage of his Son, and set forth the glory of his Kingdom, *Mat.* 22. 2. the preparation and presence is extraordinary, *Rev.* 19. 7, 8, 9. the Provision and Chear whereof, is the richest and sweetest on this side Eternity; fatt things full of marrow, wine on the lees well refined: how near doth it approach to that perfection of the state of grace, when the vaile of covering shall be quite taken away, and all tears wiped away, when death shall be swallowed up in Victory, and the rebuke of his people utterly removed from the earth. Here is Christ evidently set

forth Crucified, and in him the grace of *God* gloriously magnified. But O this love passeth knowledg, this gift is unspeakable; the next discovery is the sight of him face to face, this is another transfiguration of the Lord Jesus upon Mount *Tabor*, another glimpse of the Promised Land from the top of *Pisgah*.

Thus you have the glass held forth, though in much weakness, for we know but in part we prophesie but in part; you have some hints of the glory shining in the same, but alass! how do we darken Counsel by words without knowledg! Loe, these are parts of his wayes, but how little a portion is heard of him?

3. Believers in the exercise of their Faith behold this glory; as the object must be rightly discovered, the ordinances rightly dispensed, so the believer must be rightly disposed.

1. We must be believers; but if our gospel be hid, it is hid to them that are lost, in whom the *God* of this world hath blinded: the minds of them, which believe not lest the light of the glorious gospel of Christ, who is the Image of *God* should shine unto them. *God who commanded the light to shine out of darkness, hath shined in our hearts to*

give

give the light of the knowledg of the glory of God in the face of Jesus Christ, 2 Corinthians, 4. 3, 4. 6. So that its believers, not unbelevers, who behold his glory; all unbelievers are blind, Reprobates are blinded, they have not heard his voyce at any time, nor seen his shape, *John* 5. 37. believers not only of the Jews, but of the Gentiles also, have this light and sight, the Vaile being done off their hearts, he is a light to lighten the Gentiles and the glory of his people *Israel*; we all with open face saith the Apostle in the name of all believers.

2. We must be under Ordinances; in ordinary *God* honours them, and ownes us there with such appearances: Indeed there is a glory shining in the works of Creation and providence, *Psalm* 19. 1. 104. 31. but not so great as in his house and ways of his appointment, *Ps.* 96. 6. 138. 5. not only that Kings sing of his glory there, but every one speaks of it, *Psalm* 29. 9.

If thou beest set under a solemn Ordinance, there art thou under a special promise, and may'st expect some signal presence, especially on some occasions.

When the Prodigal returns, then the Ring and best Robe must be brought forth, and

and a ring muſt be put on alſo ; then the beſt fare and the beſt chear, *Luk.* 15. when the great King Marries his Son to the Soul, he honours the marriage with a Feaſt, and the feaſt with his ſpecial preſence, *Mat.* 22. 2. 11. And when the ſolemnity of the Lamb's marriage to the Church comes in theſe laſt days, then muſt all be fine, both the perſons and place alſo, *Rev.* 19. 8. *chap.* 21. 10, 11.

3. We muſt be beholding : believers ſee not this glory in any poſture, but in the exerciſe of their Faith : for believing is beholding : the object propounded, the ordinance ordered, the eye of faith muſt be opened, cleared, raiſed and fixed, that we may ſee this glory in this glaſs and feel the efficacy thereof : if thou would'ſt ſee, its not enough that the *medium* be prepared, the object preſent and ſhining in glory; but the faculty muſt be fitted and exerciſed, we muſt lift up our eyes, look up, ſo beholding his glory, we receive of his fulneſs, *Joh.* 1. 14. 16. they that would be healed by the brazen Serpent, muſt behold it : poor doubting Soul that would'ſt ſee and taſt how gracious the Lord is : do but exert and erect thy faith in a ſteady beholding of this glorious grace in goſpel-adminiſtrations, and thou ſhalt be filled with the light and power thereof ; *all the ends of the Earth muſt look unto him and be ſaved,* Iſa. 45.

23. there is Salvation in a look, but faith will not only uſe its eye to look, but its feet to come; its hands to receive, and its mouth to feed.

4. Where is a right beholding of the glory of the Lord in the pure glaſs of goſpel-ordinances, there is a changing into the ſame Image, it ſtamps a ſuitable glory upon the believer, which though little at firſt, yet grows up to its perfection.

Here is conſiderable, the preparation to this change, the performance and the progreſs of it.

1. The preparation to it: this glory it ſelf prepares its own way, *his goings forth are prepared as the morning*, Hoſ. 6. 3. the Sun prepares its own way, the preparation, which the Lord Jeſus beſpeaks, he alſo begets.

1. God hath to do with the ſoul, and the ſoul hath to do with God, *Hebrews* 4. 12, 13. God ſingles out the ſoul, and the ſoul ſingles out *God*, thou art the man, and to thee is my Meſſage ſaith the Lord: it is as if none were ſpoke unto but thy ſelf. its *God* alone alſo thou haſt to do with: this is much indeed to get paſt inſtruments and have to do with *God* only.

2. Con-

2. Convincing and humbling; the Lord appears first in a Law-dispensation, then in a Gospel-dispensation: we behold him as high and holy, as good and gracious; so reflecting on our own vileness and wretchedness in the general and in particular; we are laid low, yea melted, *Isaiah*, chapter 6. when he saw his glory, he saw him sitting on a Throne high and lifted up, and his train filled the Temple; above it stood the *Seraphims*, and one cryed unto another, and said, *Holy, Holy, Holy* is the Lord of Hosts, the whole Earth is full of his glory, and the Posts of the door moved at the voyce of him that cryed. and the house was filled with smoak, then said I, *Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts, So* Job, chapter 42. 5, 6. when his eye saw God in that special appearance (whom he before heard of by the hearing of the ear) then and therefore he did abhor himself, and Repented in Dust and Ashes; Thus it is also, 1 *Corenthians*, 14. 24, 25. he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that *God* is in you of a truth: We also look on him whom we

we have peirced and mourn for him, *Zechariah*, 12. 10, 11. O what a wretch am I, what have I done, what a need have I of a change?

3. Attracting the heart to its object and alienating from every thing else; being lift up on the Cross, into glory, and by the gospel he draws all men to him, *John* 12. 32 *draw me, and we will run after thee*, Canticles 1. 4. whilst he appears only in the glass of the Law, we flie from his presence as *Adam* did; but when he appears in the glass of the gospel, this attracts and unites the heart to him; the law mingled with the gospel, and mannaged upon a gospel design, drives the Soul to Christ: There must be amiableness in the object and the apprehension of it by us, that it may attract us: we must entertain good thoughts of the gracious nature of God, as of one averse to severity, ready to shew mercy; there must also be union in order to communion: nothing acts at a distance, but toucheth first by one meanes, in one measure or another.

As the object attracts us to it self, so it alienates from every thing else, all other bounties *beauties* are blasted, and the heart is struck dead by them; when the saving turn is upon the heart the mortal wound is given to sin; if we be Christs, we have Crucified the flesh with its

its affections and luſts; yet have we the members on Earth to mortify. the ſame appearance of ſaving grace, which teacheth us to live ſoberly, righteouſly and godly, doth withall teach us *to deny ungodlineſs and worldly luſts*, Tit. 2. 11, 12.

2. The performance of this change, where is ſaving faith, there is not only amazing but transforming glory, thus the communication of faith becomes effectual, *Philem.* 6. But where faith is not ſaving, it is not thus purifying, it changeth not into the very Image of what we believe, there muſt be a change of Nature as well as ſtate.

1. Thou art changed into the Image of the truth declared, *Rom.* 6. 17. Every truth is engraven upon thy heart, and thou art caſt into the mould thereof, writ in thy heart, read in thy life, this is bleſſed attendance under the word preached, when we receive it as an Epiſtle from Chriſt, and we are manyfeſtly declared to be the Epiſtle of Chriſt, 2 *Cor.* 3. 3. When every word is a work, and we are ſet a work accordingly.

2. Thou art charged into the Image of the object revealed, Chriſt is formed in you, *Gal.* 4. 19. You receive of his fulneſs grace for grace, *Joh.* 1. 16. Anſwerable to every grace in Chriſt, there is a grace in true believers. O

this

this is the appearance of Christ in the Ordinances, and the apprehending of him by us, when we are renewed after his Image, this is the learning of him, if so be that we have heard him, and have been taught by him as the truth is in Jesus; *that we put of the old man, and be renewed in the spirit of our mind; and that we put on the new man which after God is created in righteousness and true holyness*, Eph. 4. 20, 21, 22, 23, 24.

3. Thou art changed into the Image of the priviledges bestowed, doth he forgive thee, he gives thee an heart likewise to forgive others, *Mat.* 6. 12. Doth he adopt thee, he doth also regenerate thee, 1 *Pet.* 1. 23. Doth he give thee the Kingdom, he makes thee meet for it also, *Col.* 1. 12. So it is also as to your outward priviledges in the communion of Saints you are spirited for them, and suited to them, if you be called to partake of them, in your measure it is so at first, and it comes on more and more *Eph.* 2. 21, 22.

3. The progress of this change, for it is a growing change, it is small at first, as a grain of mustard seed, but it grows unto the measure of the stature of the fulness of Christ, *Eph.* 4. 13. You are changed from glory to glory.

1. In point of communion, more and better acquaintance with the object: its glory is the same,

ſame, but we ſee it better, the change is in us. 2 *Pet.* 3. *ult. Growing in the knowledg of our Lord and Saviour Jeſus Chriſt*, knowing him better and how to uſe him, our ſight is reſtored as the mans in the goſpel, *Mar.* 8. We firſt ſee things more generally and obſcurely, afterward more particularly and diſtinctly.

2. In point of conformity, the glory of this object is put more and more upon the ſoul, *Eph.* 4. 15. There is a growing into him in all things who is our head, made more conformable to his death, *Phil.* 3. 10. Manyfeſting his life more in our lives, 2 *Cor.* 4. 10, 11. A believer is not as the morning without clouds, but his path ſhines more and more until the perfect day, *Prov.* 4. 18. It indeed grows in a ſpiritual ſubſtantial ſhining glory, the truth and power of godlineſs is a growing glory, as he opens his glory to you, and opens your eyes to ſee, ſo is there a further glory put upon you.

3. As to your crown and dignity, this reſults from the other, his glory ſhining; the Church ſeeing it more, ſhall not only be changed in purity but power and honour, from glory to glory, *Iſa.* 66. 12. The glory of the *Gentiles* ſhall be like a flowing ſtream: the glory and honour of the Kings and Nations of the Earth ſhall be brought into the new Jeruſalem, *Rev.* 21. 24. 26. As the glory of his preſence grows upon

you

you in the purity of gospel-administrations; as you behold this glory and are changed into the same Image, so is your power with God and over the world, so are you a praise in the Earth; this kingdom of the stone cut out of the Mountains without hands, shall become a great Mountain and fill the whole Earth, *Dan.* 2. 34. 35. as the glory departed gradually, so it returns, his work revives, his kingdom is restored and the horn of his people exalted.

DOCT. V.

It is the spirit of the Lord, who is the great Agent, and acts like himself in all this.

First, he is the great Agent in all this.

2ly. He acts like himself in all, even as by the spirit of the Lord.

1. The spirit is the great Agent in all this, *Zech* 4. 6. *Not by might, nor by power, but by my spirit saith the Lord of Hosts*, it is a work of that nature, worldly instrumenrs cannot do it, and it is of that difficulty, spiritual instruments cannot do it neither, its beyond the efficiency of the Creature, its not by power magistratical, nor might military; its not by hosts civil or ecclesiastical, on earth below, or in heaven above, *but by my spirit saith the Lord of Hosts.*

2. He acts like himſelf in all this, he is God infinite, eternal and unchangeable in all his perfections, and he acts accordingly. O how did this holy mighty ſpirit act like himſelf, in the Lord Jeſus, in the bleſſed Apoſtles and Primitive Chriſtians, in the diverſities of gifts, adminiſtrations and operations, it is the ſpirit as Lord working all in all, and deviding to every man ſeverally as he will, 1 *Cor.* 12. 4. to 12. Spirits humain and Angelical can but act as with a limited power as Creatures, though perfect in their kind: but the Spirit of God acts with an unlimited power as the Creator, perfect in all reſpects.

To clear it by inſtance in the ſeveral branches.

1. As to the object, 1 *Cor.* 2. 10, 11. Theſe things of *God* knoweth no man but the Spirit of God, and they are revealed to us by that ſpirit, all is diſmal darkneſs till he appear, and deep ſilence till he ſpeak, he ſearcheth the deep things and its he breaks up, and brings to light thoſe eternal councels of grace, there is not the leaſt hint, that men or *Angels* have concerning God in Chriſt, and his glorious deſign of grace, but its had from the ſpirit either at firſt or ſecond hand, its he removes the vail, the face of covering from off all people, and reveals this glory of the Lord in the face of Chriſt, as he did at

firſt

firſt when he made light to ſhine out of darkneſs.

2. *As* to the ordinance he doth all, and like himſelf here, 1 *Cor.* 2. 4. In demonſtration of the ſpirit and of power, take the beſt inſtruments in their beſt capacity: the greateſt ordinances in the pureſt order, yet are we forced to acknowledg that all is nothing without the light and power of that ſpirit, this is the waters of the ſanctuary, the water of life, proceeding out of the throne of *God* and of the Lamb: or the virtue of thoſe waters, which are common as to influence, (though not common as to inſtitution) if the communion of the ſpirit be not there, but when this ſpirit ſhines and ſtirs in the Ordinance, all is full of Divine Glory and virtue.

3. As to our beholding, as the things are brought to light by the ſpirit, as the power of the ordinance depends on the ſpirit, ſo our light and power, whereby we behold this glory of the the Lord in the glaſs of the goſpel is of the ſame ſpirit, *Eph.* 1. 17, 18. The God of our Lord Jeſus Chriſt, the Father of glory, gives unto you the ſpirit of wiſdom and revelation, in the knowledg of him: that the eyes of your underſtanding being enlightned; ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the

Saints. O my Brethren, it is not in your beſt diſpoſitions, nor utmoſt endeavours if the good ſpirit of God concur not.

It is in his light, we ſee light, we muſt lay our eye in this beam of the Sun of righteouſneſs, if we would ſee the Sun himſelf.

Yea, it is in his power, we muſt behold this glory: he muſt fulfil the work of faith with power, how indiſpoſed are we in this faculty, untill we be anointed with his eye-ſalve? and how unable to exerciſe it, untill we receive the ſpirit of faith, this ſpirit of power, 2 *Cor.* 4 13. 2 *Tim.* 1.7.

4. As to the bleſſing of all; this is the [illegible] ſpecial intendment of the Text, as the revealing of the glory, the ordering of the Ordinance, the believers beholding, ſo the bleſſing of all depends on the ſpirit of the Lord, he effects this bleſſed change, and he doth it like himſelf, *Iſaiah* 25. 15.

When the ſpirit is poured upon us from on high, then the wilderneſs becomes a fruitful field, when he pours his ſpirit on us, he pours his bleſſing, and not till then, *Iſa.* 44. 3.

We may not hang the glory on inſtruments, if any thing be don: neither may we always lay the blame on them, if no good be done when

what could the waters of *Silae* do to make blind men ſee: the waters of *Jordan* to make Lepers clean; the waters of *Bethſada* to make Criples ſound, and what can the waters of the Sanctuary do for the healing, of ſuch ſpiritual maladies, if the ſpirit ſtir not therein, and ſet not in therewith?

But O what a glorious change there is upon us, when God appears like himſelf, the Ordinances are managed like themſelves, believers act like themſelves, and the ſpirit works like-himſelf! as in this viſible World at ſpring time, he ſendeth forth his ſpirit, theſe viſible things are created, and he reneweth the face of the Earth, *Pſal.* 104. 30.

So is it in a ſpiritual way as to the people of God, ſo that this changing, into the Image of goſpel-glory, from glory to glory, is by, and as by the Spirit of the Lord: not as by frail inſtruments, though this bleſſed writing is miniſtred by us, yet its written with the ſpirit of the living God, as the Apoſtle ſpeaks in the 3. and 5. verſes of this Chapter.

O what a lively Image of the Lord Jeſus can his ſpirit draw upon the fleſhly Tables of your hearts.

Now I ſhall give you the Uſes of all the Doctrines together.

Uſes of the firſt Doctrin are ſuch as theſe.

USE.

1. *By* way of inſtruction, holding out the excellency of this object, *(viz.* The glory of the Lord in the face of Chriſt in a way of grace) to draw all eyes to the beholding thereof, excellent objects do command obſervant eyes, if they be ſuited to our ſenſe as this is.

1. Its the glory of the Lord, who is the Lord of glory, ſo he is called, *James* 2. 1. He is alſo called the *God* of glory who appeared to *Abraham*, and the King of glory who commands, *open your everlaſting doors*, of ſouls and ſocieties for his entertainment, *Pſalm* 24. 7. He is nothing but light and glory in its perfection, its his glory it ſelf we have to do with: not the glory of the Creatures.

Sure the Kingdome of the World and *Glory* thereof, which *SATAN* offered are not to be compared, though we preſent you not with an Earthly *Glory*, as he did; yet with a greater.

We court you not with the *Grandeur* of this World, which is but fancy: but with the moſt real and raviſhing *Glories*

of the invisible World, what are the Moon and Stars, when the Sun appears?

2. Its his glory on a Throne of Grace, rather than on a Throne of State. Behold, the Lord hath prepared his Throne among you, not for judgement, but mercy.

Under the Gospel the vail is rent, and he is discovered on his mercy seat between the *Cherubins*. Every attribute exalted in Grace, and all displayed openly: glorious Grace set up and set forth, *Hebrews* 4. 16. That we may come boldly to the Throne of grace.

It was a venture of *Esther*, but here you are already called and the golden Scepter stretched out. Its not for state only, that you may gaze on it; much less for justice, that you may be scared: that God hath erected this Throne.

O no, its a Throne of grace you may come boldly unto, that you may obtain mercy and grace, to help in time of need. poor souls, you must entertain high thoughts of the gracious nature of God, especially now under the gospel, as every Creature must give place to the glory of the Lord, so every imagination must give place to the glory of his grace; that he alone may be exalted in the world, and in us.

3 Its his glory not only as your object, but

as his end. *Eph.* 1, 6. 12. He hath ordered all to the praiſe of the glory of his grace: and that we ſhould be to the praiſe of his glory; he doth ſuch things and in ſuch a manner, that he might be magnifyed to the utmoſt for ever, both by the mercyes and the partakers thereof, all other things are but on the by, as it were; this is the great deſign from and to all eternity, let us therefore fall down before him that ſits upon the Throne and worſhip him that liveth for ever and ever; and caſt our crowns before the Throne, and let every Creature which is in Heaven & on the Earth aſcribe Bleſſing, Honour, Glory and Power unto him that ſitteth on the Throne, and unto the Lamb for ever and ever. *Rev.* 4 10. 5. 3.

4. Its the ſame glory in ſubſtance, though not in appearance, which fills Heaven, its the ſame object in Heaven and here: its the glory of the Lord both here and there, only it appears not now in the ſame manner and meaſure.

Here this glory is in its dawning, hereafter in its Meridian: its the morning now, the noon in heaven, in this world real partakers of the glory that ſhall be revealed 1 *Pet.* 5. 1. In the other world, perfect beholders of that glory, *Jo.* 17. 24. beloved

beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be, 1 *joh.* 3. 2. The ſaints themſelves little know what manner of love the Father beſtows in calling them ſons, the bigneſs of the Tree, the beauty of the bloſſom, and the benefit of the fruit is little diſcerned in the ſeed of it.

USE II.

By way of tryal whether that manifeſtation we are under, be this glory of the Lord in ſome meaſure, whether the glimpſe we have of this glory be ſaving, this enquiry is of great moment, the Lord Jeſus doth urge this, *Luk.* 11. 34. 35, 36. *Mat.* 6 22, 23. That we take heed, that the light which is in us be not darkneſs, for if the light which is in us be darkneſs, how great is that darkneſs.

1. Is the light of the glory ſcriptural? *Iſai.* 8. 20. To the law and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them, agreeing to every part of the ſcripture; a heritick, and a hypocrite like the Devil, will take one peice of the ſcripture, without another; we muſt take heed to this Word as a Light in a dark Place, until the

the day dawn, and the day-ſtar ariſe in o
hearts, 2 *Pet.* 1. 19. the dawning of the mor
ing is that ſtate of the ſoul betwixt death a
Reſurrection, as Mr. *Cotton* obſerves.

2. Is it ſpiritual, 1 *Cor.* 12. 7. the mani-
feſtation of the ſpirit, it muſt be ſpiritually e
hibited and apprehended; the letter is dark a
dead, the ſpirit brings demonſtration and powe
our ſpirits ſearch and grope after him, but th
cannot find him, nor feel him. We muſt wa
for, and receive the intimations of *God*, a
the things of *God*, which the ſpirit doth infu
ate, or it is but a vain imagination and mental
Idolatry. Falſe ſpirits would deceive and im
poſe upon us, transforming themſelves int
Angels of light; but what ever impreſſions the
make on us, they prove but ſtrong deluſions
and if we chooſe our own deluſion, we chooſe
our own deſtruction: therefore try the ſpirits
whether they be of *God*, 1 *Joh.* 4. 1. the ſpir
of the goſpel diſcovers it ſelf by its frame an
fruits; if we cannot at preſent diſcern it by it
frame, ſtay a while, and you may diſcern it by it
fruits.

3 Is it Evangelical, *Tit.* 2. 11, 12, 13
14 and 3. 5. If this grace appears ſavingly, i
exalts it ſelf in its freeneſs; the kindneſs a
righteou- *God* appears not by works of graciouſneſs which
ſhess we have done, but according to his mercy he
ſaves

ſaves us, it teacheth us powerfully, life comes along with light, and power with the precept; it teacheth mortification as well as vivification, to deny ungodlineſs and worldly Luſts; its ſo far from giving us liberty for our Luſts, that it works us liberty from them, it teacheth not only ſobriety towards our ſelves, and Righteouſneſs towards men, but godlineſs towards God, it purifies us to a zeal of good works of Charity as well as of piety; the generous principle of the goſpel follows not only verity and purity, but charity towards all: in a word, it puts us into a ſtrain of looking for the bleſſed hope, and the glorious appearing of the great God our Saviour: his gracious appearing here, makes us look for his glorious appearing hereafter.

The Sun reviles it ſelf by its own glory when *reveales* we are ſenſible of leſs warmth and quickning by it.

USE 3.

By way of admonition, as to ſinfulneſs of ſin and wretchedneſs of ſtate.

1. Sinfulneſs of ſin; to ſin againſt his glory under the firſt Covenant is evil, but under the ſecond much worſe; to ſin againſt ſuch glory under a legal diſpenſation is very ſinful, how much more

more under an Evangelical diſpenſation we ha
all ſinned, and come ſhort of his glory, *Rom.*
23. And the Law makes ſin exceeding ſinf
Rom. 7. 13. How ſinful then muſt it be, when
is againſt the Lord, beholding us in a way of ſpe
cial grace? this is a provoking of the eyes of his
glory, *Iſa.* 3. 8. Yea moſt of all when he ſpea
to us by his ſon, who is the brightneſs of
glory, and the expreſs Image of his perſon, ſa
not I come (ſaith Chriſt) and done ſuch work
you had had no ſin, *Joh.* 15. 22. 24. And no
when he ſpeaks to us from heaven, his ſpirit
ſent to convince us of ſin, in not believing
him, *Joh.* 16. 8. What ſin thus after we ha
heard and ſeen all this, how ſhould it aſtoni
and over-whelm us!

O the ſhame our faces ſhould be filled with
and the ſorrow our hearts ſhould be filled wit
this ſure will make our heads hang down, an
our hearts fall down within us.

2. Wretchedneſs of ſtate, to ſin away th
Glory and Honour we were crowned with
firſt is woeful: and the wrath of God is re
vealed from heaven againſt all ungodlineſs a
unrighteouſneſs of men on that account, *Ro*
1. 18. But that fiery Law had not ſuch fie
indignation; doth not devoure and conſume,

in the goſpel, *Hebrews* 10. 27, 29. 12 29. It is dreadful to think of the ſtate of a ſoul ſo far provoking *God* by his impenitency under the goſpel, that all his attributes, even his grace alſo, ſhould turn to act in a way of juſtice, and take revenge on the ſinner for ever, for all his contempt of Chriſt, and careleſsneſs of his own Soul.

When the Lord Jeſus ſhall be revealed from heaven with his mighty Angels in flaming fire; taking vengeance on them that know not *God*, nor obey not the goſpel of our Lord Jeſus Chriſt: who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, 2 *Theſſelonians* 1. 7, 8, 9.

We of this generation and in theſe Nations ſeem in a doutful dangerous poſture as to this glory, even ſince it ſeemed to be returning, ſuch diſcouragements interrupt its approaches or interpoſe betwixt us and its appearances.

1. Take heed it be only a preſent cloud of infirmity and tempration, if it be an hour of Temptation, the glory may be clouded from the faithful themſelves. When *SATAN* and his inſtruments are at work, ſo is our weakneſs and corruption, *Luke* 22. 35. Thus was it with the Diſciples, they were ſuddenly

ſuddenly ſurprized and ſtrangely exerciſed fr
the preſent, yet Jeſus Chriſt ſees uprightneſ
in them, and ſecures them in their weakneſs a
breathing of the ſpirit, ſcatters their cloud, a
will ours, if it be but a cloud, God hath his C
lebs and his *Joſhua*'s now a days.

2. Take heed it be not a prevailing eccli
of infidelity and earthlyneſs, its to be fear
it may prove ſo as to many profeſſors, as eve
perſon, ſo every people, as every age of m
ſo every generation of men have their ſpec
ſin, the provocation of that generation in t
Wilderneſs was unbelief, *Heb.* 3. 8.

Faith was gon upon every new tryal afte
great experience, the provocation in the p
imitive times was earthly mindedneſs and
ſeeking, many minded earthly things, all ſoug
their own, *Phillipians* 2. 21. 3. 19. Thos
a while before they had laid all down at the A
poſtles feet, yet it ſeems they ſought their ow
again. O its a critical day, and who kno
what may be the conſequence of it as to lam
going out, and Gods ſwearing us out of C
naan.

2. Take heed then it be not a perpetual nig

of darkneſs and deſolation, *Amos* 8. 9, 10, 11. Surely if this glory depart it muſt be a black night indeed, more ſadly to be bewailed than that of *Job's* birth, in the evening it hath been light, we would hope and beg, yet it might be a lightning for day, and not a lightning before death; but God knows how it muſt prove to this or that particular perſon or people, the *Jews* had a notable day before their utter deſolation, as to many a one it is like to be utter darkneſs, *Where is weeping and wailing, and gnaſhing of teeth*, as to the places you relate too, if you cannot prevail for them, yet pour out your ſouls for them as Chriſt did for *Jeruſalem*.

USE IV.

By way of encouragement.

1. For ſinners to beleive and repent, therefore is the Lord thus propounded: O that it be attended with this effect, behold your King, your Saviour come riding in all humble ſtate, bringing ſalvation, and he gives the knowledg of it by his Harbingers, *Luk.* 1. 77, 78, 79. I ſay, he gives the *knowledg of ſalvation to his people by the remiſſion of their ſins: through the tender mercy of our God: whereby the day ſpring from on high hath viſited us, to give light to them that ſit in darkneſs and in the ſhaddow of death,*

to

to guide our feet in the way of peace. If you h
heard of ſome great and good perſon com
into the Country, furniſhed with any thi
you want or deſire, and free to communic
what he hath, O what enquiring and flock
after him there would be for your bodily con
cerns; yea, doth he not alight, and in his Am-
baſſadors fall down at thy feet, making know
his unſearchable riches, beſeeching thee to
reconciled unto *God*, and that thou receiveſt
this grace of *God* in vain, 2 *Cor.* 5. 19, 20, 6.
2.

This is that which is commanded, its not o
ly permitted but required, he commands w
power, and power comes along with his co
mand, the rod of his ſtrength is ſent out of Z
on, the Lord make you willing in the day of h
power, *Pſal.* 110. 2, 3.

Elſe you diſgrace him exceedingly, what w
you prefer your Farms and Oxen and make
light of Chriſt and all his proviſions and invita
tions, *Mat.* 22. 5. Will you trample up
his mercyes, and deſpiſe his goodneſs, w
ſhould draw you to repentance, *Rom.* 2. 4. W
you ſpurn at his bowels of pitty, and ſpit in
face of this glory.

Your ſalvation lyes at ſtake, *Ezek.* 33.
why will ye dye, verily your eternal ſalvat
lyes at ſtake; how can ye eſcape, if ye n
lect

ſect ſo great ſalvation? *Heb.* 2. 3. Yea, your Temporal ſalvation alſo depends on it, except ye repent, ye ſhall all likewiſe periſh, *Luk.* 13. will neither threatnings drive you, nor promiſes draw you? will neither fear compel, nor love conſtrain you?

2. For Saints to hope and pray, in the Text we have the ſum of a believers hopes and deſires in this World, and in order to the other: that this glory of the Lord may ſhine forth upon them according to his promiſe and their caſe. Now we are greatly encouraged hence to ſeek God, and wait on him in the caſe of our ſelves and ours, of the Church in particular and in general: he will be exalted, that he may ſhew mercy, and wait to be gracious unto you; for the Lord is a God of judgement, bleſſed are all they that wait for him, *Iſa.* 30. 18.

Be thou exalted, O God, above the Heavens, and thy glory above all the Earth, that thy beloved may be delivered, ſave with thy right hand and anſwer me, *Pſal.* 108. 5, 6.

Yea though there be ſin to ſtand in the way of mercy to a people: yet God will glorify his grace the more on that occaſion, as hath been ſhewed from that inſtance in the thirtyeth-third and thyrty-fourth Chapter of *Exodus*. It is not limited to that Caſe, for the Church

pleads and God proceeds upon the ſame ground (*viz.* his name) many a time after; why may not we under the goſpel take encouragement from hence, for he hath ſaid, the Earth ſhall be filled with the knowledg of the glory of the Lord, as the waters cover the Sea, *Hab.* 2. 14. his grace is exceeding abundant, and his name is great from the riſing of the Sun to the going down thereof; here is the bottom and beginning of your hope, concerning the Church of God, that when her time of mercy is come, all his attributes muſt ſhine forth in a way of grace, and this ſhine forth in its glory for her reſtoration; when the Lord ſhall build up *Zion*, he ſhall appear in his glory, he will regard the prayer of the deſtitute, and not deſpiſe their prayers, *Pſal.* 102. 16, 17. *give ear O Shepherd of* Iſrael, *thou that leadeſt* Joſeph *like a Flock, thou that dwelleſt between the Cherubims, ſhine forth*, Pſal. 80. 1. God be merciful unto us, and bleſs us, and cauſe his face to ſhine upon us, that thy way may be known upon the Earth, and thy ſaving health among all Nations, *Pſalm* 67. 1, 2. And bleſſed be his glorious Name for ever, and let the whole Earth be filled with his glory, *Amen* and *Amen*, Pſal. 72. 19.

Now

Now I come to the uſes of the ſecond Doctrine.

USE 1.

Are goſpel Ordinances, the glaſs in which this glory appears to us, then it ſerves by way of encouragement.

1. That God deals with you in the way of an Ordinance, though his attributes do act in Chriſt, and in a way of grace, yet if they did not appear in way of an Ordinance, we could not deal therewith, nor delight therein; they who ſaw his glory when transfigured, were confounded; for his countenance is like the Sun, when it ſhineth in its ſtrength, *Rev.* 1. 16. We cannot bear immediate views of him till our vile bodies be changed and made like his glorious body. She that ſate under his ſhadow, it was with great delight, they ſaw him and did eat and drink, *Exodus*, 24. 11. infirmities of inſtruments, outwardneſs of Ordinances ſerve to allay and accomodate the greatneſs of that glory.

2. That he hath not deprived you as yet of theſe Ordinances, *Ezekiel* 10. 4, 5. 18. it ſeems as if the glory made a ſtep back from the threſhold of the Cherubims, before it took its flight to the Mountaies. He is loath to

depart, oft looks back and ſteps back : expe
ing our laying hold and preſſing forward, he g
not without our leave; let me go ſaith God
will not ſaith *Jacob*, if we chooſe the good p
it ſhall not be taken from us, *Luk.* 10.42.

Either we ſtay the glory with us, or we
with it : *when the glory departed from* Ha
Eli *and his ſons Wife depart out of the World.*

USE. II.

Inſtitutions

Serves by way of inſtruction, how much
we ſhould prize theſe inſtructions of Chri
their ſimplicity and purity on this account.

1. As means to ſo high an end, they do
hibite the moſt pretious object, and that m
familiarly to us, they are oft ſtyled the gl
Ezek. 24, 25. and elſe where. O what acco
hath *David* of the Ordinances, which were
ſo glorious as ours are, *Pſal.* 27. 4. *One th
have I deſired of the Lord, that I will ſeek a
that I may dwell in the houſe of the Lord a
days of my life, to behold the beauty of the L
and enquire in his Temple*, the end gives
ableneſs to the means, you muſt ſet the O
nances above all your outward comforts, a
one thing neceſſary, the one thing you
after.

2.

2. Yet but as means, what is the glaſs if the face be not there alſo, theſe are but mean things, if the preſence of the Lord put not a glory upon them: they are but weak things, if the ſpirit of the Lord put not a virtue in them. Therefore let us ſet the Crown on his head, and give him the glory, *bleſſed be the glory of the Lord from his place*, Ezek. 3. 12.

USE 3.

Serves for tryal, whether our ill managing of the Ordinances be not the reaſon why this glory ſhines not more upon us, *Levit.* 10. 3. This is: if the Lord ſpeak, *I will be ſanctifyed in them that come nigh me, and before all the people I will be glorifyed.*

1. As to the adminiſtring of them, whether the ordinance be adminiſtred according to the inſtitution, when the Tabernacle was framed according to the pattern in the Mount, and reared as the Lord commanded *Moſes*, then a cloud covered the Tent of the Congregation, *and the glory of the Lord filled the Tabernacle*, Exod. 40. 34. Teaching them to obſerve all things whatſoever I have commanded you: *and loe I am with you alway, even unto the end of the world*, Amen, *Mat.* 28. 20. We muſt not add to theſe things, nor take from them, *Rev.* 22. 18, 19. When the Ordinances are diſpenſed in the

name of Christ, in the power of his ſpirit, a
according to the rule of the goſpel, uſuall
there are ſome appearances of this glory: pe
ſonal infirmities ſhall not hinder, but humane
inventions and impoſitions do hinder.

The ſeat of the Image of jealouſie, provokes
to jealouſie, and makes God go far, even from
his Sanctuary; *Setting your threſholds by Gods threſholds and your Poſts by Gods poſts, and a wall betwixt God and you*, Ezek. 8. 3. 6. 4
8.

2. As to the partaking in them, whether we
be according to the Ordinance: if we be aſſem
blies in Chriſts name, he is in the mid'ſt of
Mat. 18. 20. we muſt ſee to the inſtrumen
that he come to us in the name of Chriſt, b
we muſt not hang all on him; we muſt atten
as aſſemble in Chriſt's name: there muſt be
holy, anſwerable mannagement of the work
our part, or we cannot expect Gods owning
us: how therefore is your preparation? is
as for ſuch a preſence? how is your attendan
is it as before ſuch a God? how is your
provement? is it as of ſuch a priviledg? he
infirmities ſhall not hinder Gods favour, ſho
not hinder our Faith, 2 *Cron.* 30. 19. 20.
we prepare our heart to ſeek God, though
be not cleanſed according to the purification
the Sanctuary; yet the good Lord doth p

don, hearken and heal, but negligence aud presumption the jealous *God* will not diſpence with.

USE. 4.

This point ſerves for admonition to ſuch as neglect the inſtitution and order of the goſpel, or neglect themſelves in preparation and attendance: Take heed you trifle not away your priviledges, and your ſouls alſo; the name of *God* and the ſalvation of your ſouls are embarked herein. *The Kingdom of God is come nigh unto you in the Ordinances, but what will it availe if it come into you with power*, Luk. 10. 9. 17. 21.

You are not far from the Kingdom of *God*, but what is this if you get not to it? *Mar.* 12. 34. We have need therefore to teſtir our ſelves, leſt the Kingdom of God be taken from us, and given to a Nation, bringing forth the fruits thereof, *Mat.* 21. 43

USE 5.

This point ſerves laſtly for exhortation, that we purpoſe the Ordinances entirely and evangelically diſpenſed; that we purſue the Lord and his glory therein. *purſue*

1. That we purſue the Ordinances entirely

and Evangelically dispensed, *the kingdom of heaven ſuffers violence, and the violent take it by force*, *Mat* 11. 12. It is come to this, that we looſe all if we uſe not this holy ſweet violence: undaunted reſolution in doing, invincible patience in ſuffering for the goſpel & unwearyed conſtancy in byding by the goſpel, take not up with ſome of the Ordinances when you may have them all: take not up with a worſer diſpenſation of them, when you may have a better.

2. That we purſue the Lord and his glory therein, *Pſalm* 63 1.2. *O God thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry & thirſty Land, where no water is, to ſee thy power and thy glory ſo as I have ſeen thee in the Sanctuary.*

To ſee the glory of the Lord as we have ſeen it in his Ordinances, yea as we may expect to ſea it in theſe laſt dayes, what ever the Termes may be of our enjoyment of him; though we muſt break through an Hoſt of *Philiſtians* to draw waters of life out of this well of *Bethlehem*, it may be God hath reſerved our fulleſt enjoyments of him, our better improvements in grace for a ſuffering ſtate: it may be a ſuffering ſtate muſt manyfeſt more of his glory

glory to us, and put more of his glory upon us.

Object. But doubts and dangers do way-lay us, and God will have merey rather then ſacrifice.

Anſw, In three particulars.

1, The honour of God, the good of your own and others ſouls muſt determine the queſtion, as in that caſe, 1 *Cor.* 10.31. Where natural worſhip of the firſt command is evidently and eminently concerned with inſtituted worſhip of the ſecond command, this will carry it againſt any argument from the preſervation of our eſtates or lives, this is plain in the inſtance of *Daniel*, 6. 10. Who knowing the writing to be ſigned, his windows being opened towards *Jeruſalem*, kneeled on his knees three times a day and prayed, and gave thanks before his God as he afore time did, beſides mercy to our own own and others ſouls is to be preferred before mercy to our bodies, *Mat.* 16. 26.

2. You may look for ſpecial defence and deliverance in this Caſe, without tempting of God, though the danger be apparent upon all the glory, there ſhall be a defence, *Iſa.* 4. 5. If he be the glory in the mid'ſt of you, he will

will be a Wall of fire about you, Zechariah, 2. 5.

3. If it come to ſuffering, you may look to have the power of Chriſt, the ſpirit of glory to reſt upon you, 2 *Cor.* 12. 9. ſo that you may rather glory in your infirmities and perſecutions, than be diſcouraged, 1 *Pet.* 4. 14. the ſpirit of glory reſts on you then, which did but hover over you before, therefore happy are you; ſo that being ſtrengthned with all might, according to his glorious power, you may ſuffer not only with all patience and long ſuffering, but with joyfulneſs alſo, *Col.* 1. 11. O that the ſpirit of Chriſt would touch our ſpirits with a live coale from the Alter, that the zeal of God's houſe might eat us up as it did the Lord Jeſus, *Joh.* 2. 17. *inſtead of running to our own houſes, whilſt the houſe of God lies waſt*, Hag. 1. 9.

Now the uſes of the third point follow: Do believers in the exerciſe of their Faith, behold this glory in this glaſs then.

USE 1.

Inſtructs us in two things.

1. The bleſſedneſs of believers, and of the actings of their Faith, eſpecially under the goſpel, *Luk.* 13. 23, 24. and he turned him to his Diſciples and ſaid privately, *bleſſed are the eyes which*

which ſee the things that ye ſee, at ver. 21. Jeſus rejoyced in ſpirit, and ſaid, *I thank thee O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the Wiſe and Prudent, and haſt revealed them unto Babes: even ſo Father, for ſo it ſeemed good in thy ſight*: you are the happy people who are believers, and this is your happineſs, that you may ſee his face, behold his glory even in this world: Where are the Travellers that any where have ſeen ſuch a ſight as this generation of Seekers behold in the glaſs of goſpel Ordinances? what meer Schollar ever dived into ſuch a miſtery, diſcovered ſuch a glory as this, ~~as~~ which the meaneſt believer beholds, who hath attained to the acknowledgment of the miſtery of *God*, and of the Father, and of Chriſt, *Col.* 22. Acknowledg thy bleſſedneſs herein O believer. how vile ſoever thou doſt acknowledg thy ſelf otherways, yea. how poor ſoever thou judg thy ſelf in thy diſcoveries; and bleſs God with all that is within thee; however thou calleſt them bleſſed, who do behold his face; and thou bleſſeſt God, that thou ſeeſt thy blindneſs, and that nothing can content thee until thou behold his face in Righteouſneſs, and be ſatisfied with his Image; and this is ſomthing, *Pſal.* 17. *ult.*

2. The wretchedneſs of unbelievers, and of their

their unbelief, there is much evil in the unperſwadableneſs of Children, but the Children of unperſwadableneſs are in an evil ſtate.

The unperſwadableneſs of the Children of *God* is evil, Jeſus Chriſt complains much of the littleneſs of Faith, and ſlowneſs of heart to believe, there was in his own Diſciples. O what glory do you hinder him of and what good do you hinder your ſelves of ; that ye will not look unto him, and behold his glory. It was to his Diſciples he ſaid, perceive ye not yet, neither underſtand ? have ye your heart yet hardned? having eyes ſee ye not ? and ears hear ye not ? *Mar.* 8. 17, 18. Yea, how apt are ſouls to ſhut their eyes from beholding, and open their mouths to plead for their unbelieving frames! while thou negligently or fooliſhly ſuſpends the exerciſe of thy faith, there is a vailing of this glory, a ſuſpention of its influences : all doth nothing upon thee for thy good, thou doſt nothing to pleaſe *God*, temptation may doe any thing with thee.

The Children of unperſwadableneſs then are in an evil ſtate who believe not, behold not, this glory of the Lord : yea who care not for it,

it will not behold it; let favour be ſhewed to the wicked, yet will he not learn Righteouſneſs; in the land of uprightneſs will he deal unjuſtly, and will not behold the Majeſty of the Lord; he will not behold the Majeſty of the Lord in a way of mercy, he ſhall therefore in a way of juſtice.

Lord when thy hand is lifted up, they will not ſee, but they ſhall ſee and be aſhamed for their envy at the people; yea, the fire of thine Enemies ſhall devour them, *Iſa.* 26. 10, 11. they will not ſee the lifting up of his hand neither, ſo as to be humbled and converted, but they ſhall feel his hand to confound them, yea, his fire to conſume them.

Will you ſhut your eyes, and harden your hearts againſt this rich grace; your eyes ſhall be blinded, and you damned for ever; if our *Goſpel* be hid, it is hid to them that are loſt, in whom the *GOD* of this World hath blinded the minds of them which believe not, leaſt the light of the glorious Goſpel of Chriſt, who is the Image of *GOD* ſhould ſhine unto them, 2 *Corinthians*, 4. 3, 4. and that *GOD* who exalted himſelf in mercy, will exalt himſelf in wrath, *Romans* 5. 17. and thou that haſt been lift up ſo much higher to-

towards Heaven, ſhalſt be more deeply plunged into Hell, *Mat.* 11 23. O that this hand writing before thee, might ſo ſtartle thee, that thou mighteſt look about thee before his hand ſmite thee dead irrecoverably.

USE 2.

Trys us as to the Act of our beholding, whether it be acceptable to *God*, effectual to us: Some ſights and taſts there may be, yet be nothing, come to nothing, *Heb.* 6. 4, 5.

1. How pretious and glorious is the object of grace to the eye of thy ſoul? if it be precious Faith, then he on whom you believe is more precious to you, 1 *Pet.* 2. 7. If Chriſt be not ſo precious to us, it is either becauſe we have no eyes, or uſe them not; the Spouſe is raviſhed with him as white and ruddy, the chief of ten thouſand, altogether lovely, *Cant.* 5. 10. 16. lovely in his frowns, chidings, and ſmitings, as well as in his ſmiles, promiſes and comforts; the red of theſe with the white of theſe make up his beauty: how great is his goodneſs to us, and his beauty in himſelf, *Zech.* 9. *ult.*

2. How prevalent is it in taking thy eye off other objects and occaſions, the true Merchant having found the pearl of great prize, goes and ſells all he hath, and buyes it, yea, and buyes the field

field, where the treasure is hid, *Mat.* 13. 44, 45, 46. *Paul* accounts all loss and dung for the excellency of the knowledg of Jesus Christ his Lord, *Phil.* 3. 8. but others we find have wives and Merchandise, Farms and Oxen, that take away their hearts, making light of Christ, *Mat.* 22. 5. *Luk.* 14. 18, 19, 20.

3. How powerful is it to draw you on through doing and suffering; this Load-stone will draw the most iron-hearts that come nigh it: the eye effects the heart, once seeing him, we are set a foot in following; thus the Spouse followed him whom our soul loved: *Moses* saw him that was invisible, and the glory to be revealed, so could by his Faith, do, or suffer any thing, *Heb.* 11.27. the glory beheld in the beauties of holiness here, and expected above, will carry us through things present and things to come, heighth and depth, Life and Death.

USE 3.

Exhorts us to look up for our own souls, and for *Zion*'s sake, the case of both calls for it; all our healings is in looking to this Brazen Serpent, all our help is in his name, therefore must we lift up our eyes to the hills, *Psal.* 121. *Look unto him and be saved*, Isa. 45. 22. *look unto him and be lightned*, Psal. 34. 5.

1. Be ſure you look on this object; behold this tranſcendent glory of goſpel-grace in the face of Chriſt, fix your Faith on nothing below, on nothing beſides. O how is Chriſt raviſhed with a fixed act of this ſingle eye of Faith, *Cant.* 4. 9. without this, nothing pleaſeth him, *Heb.* 11. 6. how oft in the goſpel doth he admire and praiſe the notable acts of Faith! the deeper the ſenſe of your unworthineſs is, the more notable is our act of Faith, as appears in the inſtances of the *Centurion*, and of the *Canaanite*, the greater the improbability of ſecond cauſes is, the more notable is the act of faith, as the inſtance of *Abraham* about *Iſaac* doth manifeſt.

2. Be ſure you look unto him in this way, behold this tranſcendent glory in this pure glaſs of goſpel-adminiſtrations: look into the glaſs of this perfect law of liberty, and continue therein, *Jam.* 1. 24, 25. the great deſign of Ordinances is, that things above may come down to us in a way agreeable to us; and that we may get our hearts raiſed up to them, and be made ſuitable to them; in theſe ways God both manifeſts his glory to you, and helps you to behold it, *for he is your glory, and the lifter up of your head*, Pſal. 3. 3.

3. *Be* ſure you do it at this day, look hither now when you know not elſe what to do, 2 Chron. 20. 12.

20. 12. Yea, now when there are ſo few beſides you to look unto him, *Mich.* 7. 7. Yea, now when God will ſcarce look on you, *Iſa.* 8. 17. Look on him and on nothing elſe, look on him and do nothing elſe mine eyes are ever towards the Lord, for he ſhall pluck my feet out of the Net, *Pſal.* 25 15. This name of God, is as our plank after Ship- wrack, if it ſave not, we and all is loſt, if God will pleaſe to work for his great name ſake, and work our hearts by faith into this *Noah*'s Ark, we may eſcape this deluge, our eyes may ſee the King in his beauty, and behold the Land that is very far off, *Iſa.* 33. 17.

O be yee now of them that look for redemption in and the conſolation of *Iſrael*, the Kingdom of God, until the day break, and the ſhaddows flee away, *Turn my beloved, and be thou like a Roe or a young Hart upon the Mountains of* Bether, *Cant.* 2. 17.

The Uſes of the fourth doctrine are next to be conſidered, if ſuch a change be on Beleivers.

USE I,

Hence learn ſeveral leſſons.

1. What to think of your caſe, if there be no

ſuch change upon you, either the way is not right in which you wait: or the manner of acting your faith is not right, or the object of it rightly propounded.

not

Either the way is not right you wait in; God hath ſet a Tabernacle for the Sun, *in the* literal firmament, ſo hath he in the myſtical firmament of the ſpiritual world, ſet a Tabernacle for the Sun of righteouſnes, which is as a Bridegroom coming out of his Chamber, and rejoyceth as a ſtrong man to run a race, his going forth is from the end of the Heaven, and his Circuit unto the ends of it: and there is nothing hid from the heat of it. *Pſalm* 19. 4, 5, 6. As one runing a race, he keeps his path, as one that travelleth, he goes his Circuit, we cannot expect God out of the way he hath appointed us, the Ordinances of Heaven declare this outward glory, the Ordinances of the goſpel (diſpenſed and managed Evangelically) declare this ſpiritual glory, he ſaith he is with his Miniſters teaching and adminiſtring as he hath commanded: and he is in the midſt of his people met in his name. if thou find not where Chriſt feedeth, thou turns aſide, or art as a veiled one, as ſome render it, *Cant.* 1. 7. Thou ſees not this glory and ſo feels not the effects thereof, the corrupting of Ordinances, muſt needs be the obſtructing of influences: or

thou

thou acts not thy faith arright, if it do not penetrate through all and pitch upon the right object it self, you are not changed, as you believe, so it shall be unto you, *Mat.* 8. 13. Any glimpse by the eye of faith changeth, any touch by the hand of faith healeth, the greater your faith is in acting upon this object, the more glorious is the change upon you. poor souls would believe if they were holy, they must believe that they may be holy, we behold him as our sanctification, and for our sanctification, as well as for our justification, right believing is the ready, the only course for thy renewing: no mighty works done upon us while unbelief reigns, or else the object is not rightly propounded; free and rich grace set forth in the right strain of the gospel, is that must both quiet the Conscience and quallify the person. O what wonders it doth in a disquieted and distempered soul! which all our labours could not accomplish, but we sate down discouraged after all, the grace of the gospel hath been so misrepresented and mistaken, that we are almost afraid to speak and heare of it, *they have turned the grace of God into lasciviousness*, Jude 4. But negligence of duty and indulgence of lusts is not the proper effect of Grace, men turn it out of its right course, & to a quite contrary end, the direct design of free grace is sweetly and

effectually to teach and to transform us, *Tit.* 2, 11, 12, 13, 14. 3. 5, 6, 7, 8.

2. Hence learn this leſſon alſo, that we purſue this deſign of a through change, and manifeſt it to the glory of *God*, purſue this deſign in all Ordinances and opportunities, that you may be changed into the Image of the glory you behold from glory to glory, alaſs, what is the form if there be not transforming? yea, what is our changing if it be not into his very Image? This is a right aſpiring to a bleſſed deiformity, our firſt Parents reached after ſuch a likeneſs to *God*, that they indeed loſt his likeneſs; God is bringing us under ſuch diſpenſations as may help on the operation of Ordinances this way, ſpecial tryals ſerve to rub the glaſs in which we muſt ſee, and rub our eyes with which we muſt ſee this glory, alſo they work together with Ordinances for the purging away of our droſs, our Tin, and for the purifying of us as he is pure, *Jam.* 1. 2, 3. 1 *Pet.* 1. 6, 7. We muſt bear about in our body the dying of our Lord Jeſus, that the life of Jeſus may be made manifeſt in us, 2 *Cor* 4. 10. We muſt be conformed to him in condition, that we may be conformed to him in carriage, but this I have more particularly & fully diſcourſed of upon the text laſt mentioned.

We muſt alſo manifeſt this change to the glory

glory of God, if his glory ſhine on you, his glory is put upon you, and for this end, that you may ſhine to his glory, you are the glory of Chriſt, and he will be gloryfied in you. 2 *Cor.* 8. 23. *Iſa.* 49. 3. *Ye are the light of the world, let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father which is in Heaven*, Mat. 5. 14 16. We who profeſs godlineſs, manifeſt ſo little of the power of it, that men fall blaſphemouſly to deny that there is any ſuch thing, let us endeavour to behave our ſelves for the vindication and honour of the name of God, that men may be forced to acknowledg there is not only a reality but a glory in Religion.

USE II.

Hence enquire into the ſincerity and ſuitableneſs of your change.

1 What is the means and method of your change, the means you read in the text, this is the great ſtated means, though there are other means which are co-operative alſo, afflictions being ſanctified and bleſſed of God, ſerve in their place to mollify, melt and mould us into his Image, for by them we are partakers of his holyneſs, *Hebrewes*, 12. 10. So do mercyes alſo ſerve to perſwade and prevaile with us

to preſent our Bodyes a living Sacrifice holy, acceptable, unto God, which is our reaſonable ſervice: not to be confotmed to this world, but tranformed by the renewing of our mind, *Rom.* 12 1, 2. The method alſo hath been ſhewed, but we go not about to ſet down the circumſtances, but to give you the ſubſtance of things, we muſt ſee and be ſenſible throughly of our need of ſuch a through change, *Pſal.* 51. 2, 3, 10. *Waſh me throughly from my iniquity, for I acknowledge my tranſgreſſions. Create in me a clean heart O God, and renew a right ſpirit within me.* This glory of the Lord, hath it ſhewed thee thy loſs of his Image, and that Image of the firſt *Adam* that is upon thee? this is the beaten path of Gods proceedings with thoſe he makes a new; as frequent and evident experience doth teſtify.

2. What is changed and into what? the whole man is changed into the very likeneſs of the ſecond *Adam*; little children let no man deceive you, he that doth righteouſneſs is righteous, even as he is righteous, in this the children of God are manyfeſt, and the children of the Devil, *whoſoever doth not righteouſneſs is not of God*, 1 John 3. 7, 10. Therefore enquire whether you be made new Creatures all over, and have put on the whole new man: apprehenſions and affections, words and wayes; all

all new, not only a law new creature, but a gospel new creature, not as Christ is in the form of God, the expreſs Image of his perſon, but the likeneſs of his glorious goſpel-manifeſtation which we behold.

3. What glory is in it, and what encreaſes of it; there is a ſpiritual ſweet glory in every grace of the ſpirit, in every gracious act of the ſoul, if thou indeed account ſo of grace and godlyneſs, and affect being and doing like the Lord Jeſus, it argues thou art indeed gracious and godly, nothing would ſatisfy *David* but Gods likeneſs, it was not enough to behold God's face in righteouſneſs, *Pſalm* 17. 15. Chriſt himſelf pronounceth them bleſſed, and promiſeth they ſhall be ſatisfied, *who hunger and thirſt after righteouſneſs*, Mat. 5. 6. Holy *Job*. Ch. 29. 14. Could ſay more, *He put on righteouſneſs, and it cloathed him: his judgement was as a Robe, and as a Diadem*, it was not only an Ornament in his eyes, but it was his adorning.

What encreaſes of God do you find alſo, *Col*. 2. 19. Not only a recovery of your declinings, as Job ſaith, *my glory was freſh in me, and my bowe was renewed in my hand*; but an advancing forward, more intimate communion: *ſet me as a ſeal upon thine heart and as a ſeal upon thine arm*, Cant. 8. 6. More entire conformity

mity alſo, *Phil.* 3. 10. The righteous ſhall flouriſh as the Palm Tree, they ſhall flouriſh in the Courts of our God, they ſhall ſtill bring forth fruit in old age; they ſhall be fat and flouriſhing, to ſhew that the Lord is upright, *Pſal.* 9. 12, 13, 14, 15.

USE III.

Hence be encouraged, if you be ſuch as experience this changing power, this growing glory under the goſpel.

1. It argues the change of Gods countenance and carriage towards thee, our calling and change clears up our juſtification and election, *Rom.* 8. 29. 2 *Pet.* 1. 10. Look into thy own breaſt if thou would'ſt read thy name in the book of life, when ever God paſſeth an Act of grace in Chriſt upon us, he withal worketh a work of grace by his ſpirit in us; when he enters into covenant with us, he writes the counterpart of it in our hearts; if our part be torn or blurred, we have our doubts and diſtreſſes; but his Covenant ſhall not be broke, he will not alter the thing that is gone out of his lips.

2. You are now fit for any change, yea for the laſt great change, *Rom.* 8. 28. Thou being called, changed, thy ſtate is changed, thou art

art in a ſtate of grace, ſo thou art bleſſed, all goes well with thee: and thy heart being changed, all is well taken, well uſed by thee, the bleſſing of thy ſtate, and the bleſſed frame of thy heart will turn all to good, ſuch a ſoul longs for the appearing of Chriſt and to be with him, for like would to like, and every creature would come to its element, as holyneſs is perfected in thee, and thou approacheſt to thy center, thou art carried with a more ſtreight and ſtrong motion, that thou mayeſt behold him, and be like him perfectly and perpetually.

3. You ſhall never want comfort or cauſe of rejoycing, the very exerciſe of grace yields comfort, there is a ſecret root of rejoycing, when it doth not bud and bloſſom, *Pſal.* 97. 11. The ſpirit may aſſiſt much in the exerciſe of grace, when he gives not the evidence of it: we may be able to put forth direct acts of grace, yet cannot put forth reflexe acts by reaſon of temptation, ſo that there may be cauſe of comfort, when there is not ſenſe of it: at worſt there is ſuſtentation though not ſuavity, when there is both, your joy is full. you have matter of conſolation, and you ought to encourage your ſelves in the Lord your God; though now you ſee not the Lord Jeſus Chriſt, yet beleiving you rejoyce with joy unſpeakable and full

of

of glory, 1 *Pet* 1. 8. You joy in the tryal of your faith, which is pretious, more in the object of your faith which is glorious.

I now am come to the uſes of the laſt point, is the ſpirit of the Lord, the Agent and doth he act like himſelf in all this.

USE I.

Hence then take theſe inſtructions and conſolations.

1. You are led up to the ſpring head of all power, and let ſee the ſpring head of all motion alſo, the power is not ours who adminiſters the Ordinances, nor yours who receive them, 2 *Cor.* 4. 7. The motion is not ours neither, we are but the ſpirits Miniſters, the more we are acted by him, the better we act: here conſider the excellency of his Deity, the extent of his Office, and the efficacy of his Operations. The excellency of his Deity, he is the eternal ſpirit, *Heb.* 9, 14. The power of earthly Princes, yea of angelical ſpirits is nothing to his.

The extent of his office, this is very large alſo, all is ſhared betwixt the offices of Chriſt and his ſpirit, his office power extends through all, Chriſt is all in all, *Col.* 3. 11. The ſpirit works all in all, 1 *Cor.* 12. 6. The efficacy of his opera-

operations, which results from both the other, what is a Mountain before him *Zech.* 4. 6, 7. What work too hard if he will but ingage in it? *Isa.* 43. 13. I will work and who shall let it? what may we not expect from him? all power belongs to him, and we must derive it from him, the power we have to minister, the power you have to behold, the power to change into his Image: all is his.

2. Here you see also the Character of this spirit, and his carryage in his workings, that we may judge what spirit works in us and with us; He is the spirit of a sound mind and of power, 2 *Tim.* 1. 7. Not only to hold out the truth to us, but to work in us sound apprehensions of it. And as we are filled with the spirit, we are filled with power, he is the spirit of grace and holyness, *Heb.* 10. 29. *Eph.* 1. 13. His business is to frame you to holyness, and enable you to holyness, to write his laws in you, and cause you to walk in them.

He is the good spirit and the free spirit, *Neh.* 9. 20 *Psal.* 51. 12. He is ready to do you any good office as you need: yet he is free, he will breath where and when and how he listeth.

3. How you may judge of those, who neglect or quench the spirit, if the spirit be obstructed in his motions, he is darkned in his teachings, damped in his quickenings, and all is at a

stand

ſtand, ſome grieve him, *Eph.* 4. 20. Others quench him, 1 *Theſ.* 5. 19. Others vex him, *Iſa* 63. 10. Others reſiſt him, *Act.* 7. 51. Take heed it riſe not to this by degrees, if either in the adminiſtration of or attendance under Ordinances we do any thing may hinder, or leave undone any thing may further the influences of this bleſſed ſpirit, we obſcure the glory of the Lord, and obſtruct the operations thereof, but let ſuch know, this ſpirit will turn to be their enemy and fight againſt them; if the ſpirit of the Lord but blow upon all fleſh, the people ſhall ſurely find they are but graſs, *the graſs withereth, the flower fadeth, but the word of our God ſtandeth for ever*, Iſa. 40.6,7, 8 For that wicked ſhall be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming, 2 *Theſ.* 2. 8.

4. That we diligently wait for, and wait on the ſpirit of the Lord on all occaſions; believers may wait for this promiſe of the Father in their ordinary occaſions, whether they be in a publick or private capacity: *for as we live in the ſpirit ſo we are led by him, if we be the ſons of God*, Rom. 8. 14. How much more when their occaſions are extraordinary, he gave his ſpirit to them in their wilderneſs-way, *Nehemiah* 9. 20. He gave it them in their Temple-work, *Hag.* 2. 5.

2. 5. He poured it down at the ſetting up of goſpel-Churches, *Act.* 2. He pours it down at the raiſing up of the witneſſes, *Rev.* 11. 11. Wait for him according to the occaſion is before you, ſo wait on him and he ſhall bring you through all, and he ſhall go through with all his work, if you follow him he will lead you up into the Mount of God, and ſhew you his glory, he will lead you into all truth, and unto all duty.

The Lord pour down his ſpirit, to order his adminiſtrations, to unvail his glory, to raiſe up our faith and accompliſh this glorious change upon us. *us.*

5. That we aſcribe all to the ſpirit of the Lord, in ſome meaſure anſwerablely. For of him and to him are all things, to whom be glory for ever, *Amen.* Rom. 11. 36. All the love of the Father is through the grace of the Son, by the communion of the ſpirit, as all the glory is of him, ſo let it be to him, not unto us, *O Lord not unto us, but unto thy name give glory, for thy mercy and for thy truth*, Pſal. 115. 1. Aſcribe ye ſtrength unto God, his excellency is over *Iſrael*, and his ſtrength is in the clouds. O God thou art terrible out of thy holy places, the God of *Iſrael* is he that giveth ſtrength and power to his people, bleſſed be God, *Pſal.* 68. 34, 35. *strength*

And

And bleſſed be thy glorious name O Lord alone, for any help thou haſt given to thy ſervant, through this work, *For thine is the Kingdome, the Power and the glory, for ever and ever,* Amen.

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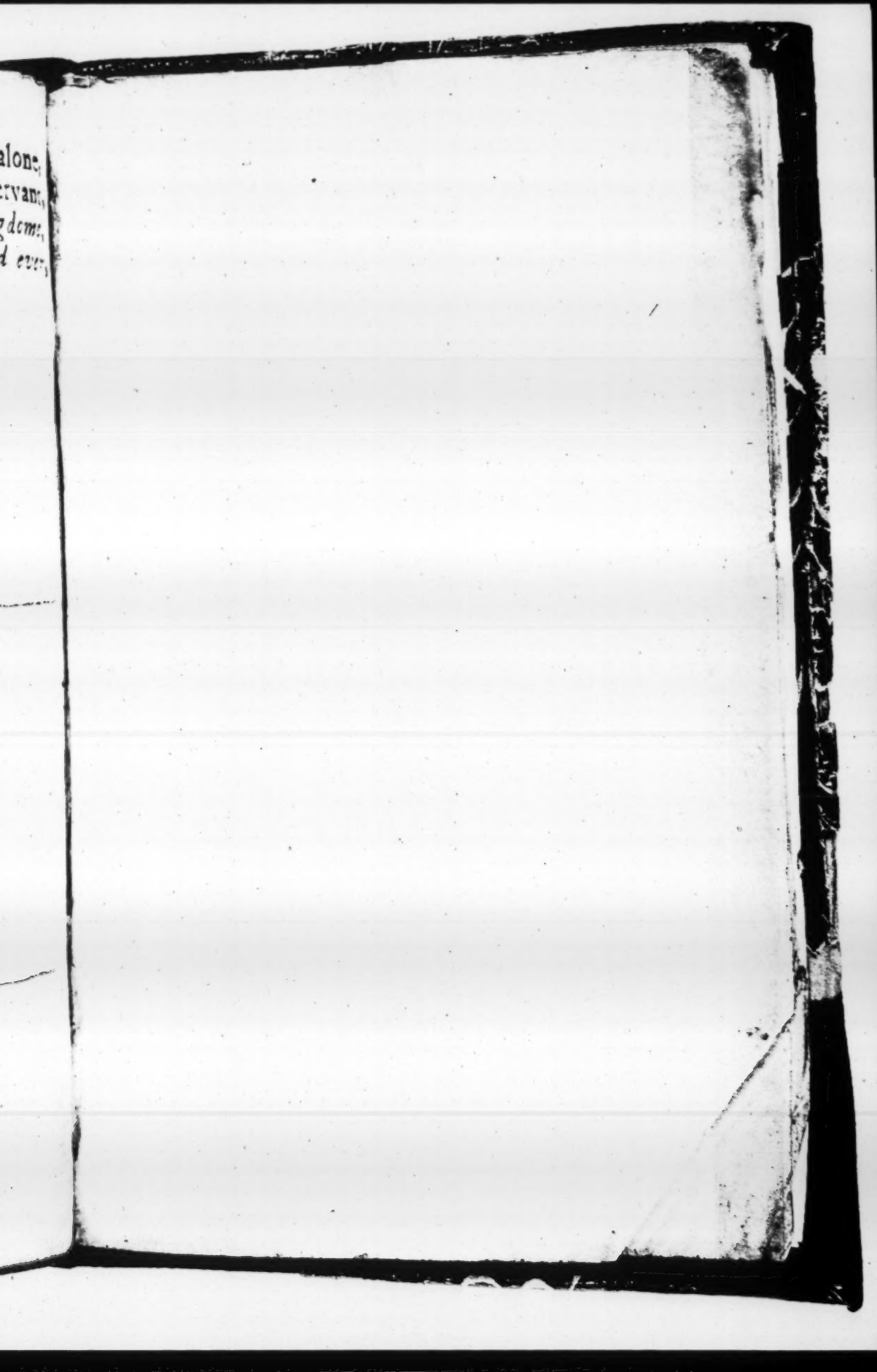
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